

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 24, 1888.

NUMBER 4.

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# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 24, 1888.

[NUMBER 4.]

## EDITORIAL.

IN a healthy nature the moral faculties live and grow without taking thought of them, just as the heart beats and the lungs breathe. Some of the most unselfish lives are restless through lack of a wise patience with themselves.

THE announcement that the meeting of the National Conference will be postponed until the autumn of 1889, and the assembly be then convened in Philadelphia, comes to us in the west as a very wise measure, the place of meeting being much more central, and the postponement specially advisable on account of the presidential election.

WE understand that an early number of the *North American Review* will contain an article from Mr. Gladstone on the religious opinions of Col. Robt. G. Ingersoll. It is usually dangerous to set down beforehand metes for a great mind, but we shall expect from "the grand old man" a not less just than suggestive article.

IN the March 15th *Register* we note some very stirring words on Unity clubs from Edwin D. Mead, and from one who signs himself Agnostic. To those of our readers who are interested in the earnest article on Unity clubs which we print in UNITY in another column, we recommend these words in the *Register* as fairly bristling with conviction.

IN the early days of Raphael and Michael Angelo, religion and the fine arts were an inspiration to each other; each would have missed the other's impulse. The Chicago Art Institute holds its first annual exhibition at the new galleries from May 26th to June 30th. What will it have to illustrate the purer, holier side of life? Will the living canvas yield nobler aspirations to the soul?

FROM the *Nation* we quote the following tender tribute to Mr. Alcott: "There lives no man who ever found in Mr. Alcott an enemy; there exists no man who ever went to him for counsel and found him unsympathetic or impatient; while there are many men who, at the forming period of their intellectual existence, have derived from him a lifelong impetus toward noble aims."

THE Rev. Hugh O. Pentecost justly replies, in answer to the question, "Is life worth living?" that it is, and that what makes it worth living is virtue and goodness sought for their own sakes. The self-centered is the miserable being, and only he who labors joyfully for others, or for some noble enthusiasm, knows what the rarest flavor of life is. Humanity never bestows its tenderest praise on selfish success, and the whiner deservedly receives the world's cold shoulder.

THE Earl of Shaftesbury, whose recent death brings up his life fresh to memory, was a unique type of benevolence. In the hospitals for the insane, in the ragged school of London, in great public celebrations, in the House of Commons, he was always the helper and the advocate of the poor. He stimulated habits of thrift and neatness among the lower classes, taught them tenderness to dumb brutes, and made them feel his personal identification with their lives. It is said that he even joined the costermongers' society, bought a donkey and barrow on which he had emblazoned the Shaftesbury "arms," and then lent them to his poor associates, reminding them that if they should write him they must not fail to add to his name "coster;" and when a

thousand of them presented him with a donkey, he put his arm over the animal's neck, saying that he wished to be as patient and faithful as this poor dumb beast. The appropriate motto of his family was "Love—Serve," and that he himself fulfilled it is shown by the Duke of Argyle, who said: "The social reforms of the last century have been mainly due to the influence, character and perseverance of one man—Lord Shaftesbury." Such praise from so thoughtful a man, falls like a benediction over the new-made grave of the great philanthropist.

THE New Century Club of St. Paul starts out bravely. In her introductory word its president says: "The progress and ability of every organization depends upon the individuals belonging to it." These must be live women. Organized as a club only last summer, they have already inaugurated an effort to have women on the State Board of Charities and Corrections. Their Philanthropy and Reform committee has started a Business Women's Club, and hope to join to it a Protective Agency and evening classes and lectures. May all success attend their efforts!

IT is a strange phenomenon, that characteristic of men of genius as of ordinary mortals, of having contradictory bents in youth and in mature years. Illustrative of this fact Thomas W. Higginson, in a recent lecture, narrated the following: "A gentleman said to Professor Agassiz, 'What does your son care for most—biology?' 'No; mathematics.' 'Very curious that should come up in his blood.' 'Not at all,' said Professor Agassiz, 'at his age I cared only for mathematics; my taste for biology developed later in life.'" This makes the education of the child a great problem to the thoughtful parent.

EVERY collection of good books helps toward the elevation of humanity, and the Newberry library of Chicago promises to be one of the very best of its kind. Mr. Poole, though so well fitted for his undertaking, probably finds himself somewhat handicapped because so large a proportion of the munificent bequest is unproductive real estate, but ultimately we do not doubt that he will make of it an ideal reference library. While the Chicago Public Library is excellent for its purposes, it does not fully meet the needs of the scholar. Certainly for noble influences good books follow close upon the heels of good men, and we have every hope for this excellent work.

THE Rev. Joseph Cook in his tribute to Mr. Alcott, published in the *Boston Post*, stated that "to Mr. Alcott more than to anybody else must be attributed the change of front of the Concord School of Thought from an almost pantheistic point to unflinchingly atheistic." The gauntlet thus unconsciously thrown down, Mr. Edwin D. Mead promptly takes up, declaring that there "was never any 'change of front' in the Concord School," and that Mr. Alcott never had more to say about pantheism and theism in late than in early years." Dr. Harris, strongly identified with the movement from its inception, was "always a pronounced theist," says Mr. Mead, and "an 'almost pantheistic point' . . . was never represented by the Concord School. The pantheistic movement, or, rather, the great conception of the cosmos as dynamic and vital, instinct with the divine life, . . . was present and powerful in the thought of Emerson," who gave "only two lectures in the school altogether." It seems to us, as Mr. Mead says, that if there ever was a change in the attitude of the school it



became more radical. As is intimated by the critic, Mr. Cook may have meant by the "Concord School of Thought" the transcendental movement, or by the "Literary School of New England" its poets and writers generally, but of these classes of people, Mr. Mead justly says, "as little as they were 'pantheists' at the beginning so little were they 'evangelical' at the end." The distinctive *littérateurs* of New England have, indeed, ever been regular and efficient workers, as Channing and Parker, for the "cause of the new, and larger, and better faith."

THE International Conference of women to be held in Washington from March 25 to April 1 has mapped out an excellent programme for its fourteen sessions, morning and evening. The various lines of thought will be embraced under Education, Philanthropies, Temperance, Professions, Organization, Legal Conditions, Moral Education, Political Conditions, Pioneers' Conference, and Political Conditions (continued), while Sunday afternoon will be devoted to a Religious Symposium, and the evening session to the close of the Council, Elizabeth Cady Stanton delivering the parting address. This will doubtless be, as it has been termed, the "woman's jubilee."

THE *American* predicts the results of the Andover trouble as follows: "Every young man who goes to Andover knows that there will be a necessity for his running the gauntlet whenever he appears before a council for license or ordination. He will have a much easier time if his certificates of study date from Bangor, Chicago, or even Yale, while his examiners will be just a little afraid of him if the letters are from Hartford. So the evidence of an aggressive policy on the part of the enemies of the New Orthodoxy drives the less bold spirits away from Andover; while those who go thither probably will make up in quality for the comparative smallness of their number." This is in the line of our optimistic view of last week.

IN the *Northwestern Christian Advocate* we find this splendid plea for religion: "Religion is and ought by right to be the gladdest thing in all the earth. Under her wings every excellence should find shelter. Her full mission is to provide for every issue of man's life; not to sever all romance from its existence; not to keep him always grave, nor toiling in the harvest-field; not to send him through this world as though he were a fish out of water, or a spy in an enemy's land, but to make him realize that he is an inhabitant, and that his sympathies are here with his fellows, and not elsewhere. Unless these tastes, which heaven honestly bequeathed, are met he will grow morose and dissatisfied, and feel that he is out of his element."

THE church has had some terrible sins laid at its door of late by those who should know its virtues as its failings. But here follows an unshaken testimony on the other side, from the pages of the *New Princeton Review*: "The church never was so intelligent, so benevolent, and so consecrated as it is to-day. It is readily admitted that greater prominence is given in our day to certain evils in society than was formerly the case. But this is not because the evils are greater than ever before; it is rather because the desire to remove them is greater than ever before. The shadows are deeper because the light is brighter. No quarter of a century in the world's history is so marked with great moral conflicts and conquests as is the third quarter of this century. We do not hesitate to say that it has no parallel in any period before or since the Christian era. We have seen during this generation many millions of serfs emancipated in Russia; we have seen the temporal power of the Pope destroyed, and Victor Emanuel in triumph entering Rome as King of United Italy; we have seen the greatest civil war of the world waged on our own soil, and ending in the triumph of liberty and the establishment of the Republic on enduring foundations." Then follows a long and

forceful argument showing the generous contributions of the church toward this end, which we commend to our readers.

WE gratefully respond to the *Register's* cordial handshake from across the continent, feeling kindly words never so gracious as when from the esteemed and beloved friend. And we gladly pass on the greeting to our readers, as their due, having continually inspired us in our work. Here is the message in part: "In these ten years *UNITY* has done noble work in spreading the cardinal ideas of Unitarianism, its glowing belief in God, its reverence for man, its freedom and joy in the pursuit of truth, and its hope in immortality. To so well merit the praise which George William Curtis bestows upon it must atone for the hardship of much discouraging labor and unrequited sacrifice." This message of the *Register's* from its watch-tower of sixty-seven full years comes to us with infinite encouragement.

ANOTHER venerable Father in our Israel will be seen among us no more. The Rev. Cazneau Palfrey died at his home in Cambridge, Mass., March 12, 1888. Doctor Palfrey has been one among the prominent Unitarian ministers for more than fifty years. A graduate of Boston Latin school, Harvard college, and Harvard Divinity school, he was ordained in 1830, and at various times was settled at Groton, Mass., Barnstable, Washington City, and Belfast, Me., remaining at the latter place more than twenty-five years. He was a little more than eighty-two years old at the time of his death, which took place during the great storm that blockaded the whole of New England last week. The funeral was private, but a few of his old friends gathered with the family to speak the last words of love, hope and good cheer before the body was carried to Charleston, N. H., where he was married just fifty years ago this summer. The funeral was attended by Rev. E. H. Hall, and Doctor Hedge, who was present, also spoke a few words.

THE other day we spoke of the wide circulation which certain "friends of those who would live in the Spirit" were giving to the little book called "Daily Strength." "One person is in the fifth hundred of her distribution of the book, and another has ordered a round thousand copies for some friendly mission." "The physician who, I wrote you, had distributed twenty-three copies, has now sent in an order for ten more at the new price." The book is a dollar book; the "new price" referred to is only *sixty-five cents, postage free*. Whoever wishes a copy at this price should write to Mrs. M. H. LeRow, 673 Western avenue, Lynn., Mass. If you do not want it just now, you had better cut out this address. What book better for a mother to send to an absent son? Or, among the scattered members of our American families—the old folks in the east, the children here and there throughout the west—what would better give the sense of a household greeting all round every morning, as each one reads the given page, knowing that all the other faces, faithful to the tryst, are reading those same words that day? Or what book better for an Easter gift?

#### THE GROWTH OF LEGEND.

It would be difficult to find anywhere a finer illustration of the growth of legend, than in our own Bible, in the books of Joshua and Judges. The former book, narrating the conquest of Canaan, repeatedly says of city after city, that Joshua burned it with fire, and "utterly destroyed all the souls that were therein, he left none remaining;"—and says in summing up, that he "smote all the land," and "utterly destroyed all that breathed, as the God of Israel commanded." But the book of Judges, which is supposed to contain much earlier accounts, shows that the real facts were far more honorable to both Israel and its God, and that the Canaanites were not much slain by Joshua or by anyone else. It informs us that the whole country, after Joshua's death, was still full of Canaanites;—and that Hebron and Debir,



and several of these cities specified by name which he had so utterly destroyed with every inhabitant, were still unharmed and held by their old inhabitants until long after he died. It shows even that famous Jabin, King of Hazor—whom Joshua had slain, and whose chariots and city and people he had completely destroyed,—still alive and in the field with all these chariots and people, and having to be slain over again by Deborah and Barak.

These earlier accounts in Judges are doubtless the more correct. As is there shown, the land was invaded by different tribes at different times,—first by the tribe of Judah, in the south, and afterward by that of Joseph, in the north. It was long before the various tribes acted with much concert;—and Deborah's song upbraids several of them for staying away from that chief battle, and even omits the mention of some in its enumeration. Little by little the land was won,—and even when won, most of its inhabitants were left to mingle with the conquerors.

But in later times, legend in its usual way ascribed all the work to one man. Just as Cretan civilization came to be summed up as the work of Minos,—so this movement of many generations came to be told as the work of Joshua,—although he seems from the book of Judges to have had little if anything to do with it. Then in the growing hostility of the heathen, he came to be represented as having slain all the Canaanites. Finally legend added some of those wonders of which it has always been so lavish;—and Joshua was made to have stopped the Jordan and blown down the walls of Jericho. With even more audacity than legend usually attains, he was said to have stopped the sun "for about a whole day." But if we may trust the book of Judges, Joshua was not even present in that contest with the king of Hebron, and instead of stopping the sun was lying quietly in his grave on Mount Ephraim, on the north side of the hill of Gaash. And there he continued to lie, while the Israelites conquered the land, sometimes warring with and sometimes wedding with those Canaanites whom he is commonly supposed to have utterly exterminated at the order of his God.

The facts are not only interesting as an illustration of the rise of legend, but honorable to both Joshua and Jehovah. Some would doubtless call such treatment of the story profane. But they should remember that it is all taken from the Bible. Besides, if there is any profanity it would seem to be on the side of those who charge God with the acts ascribed to Him in the book of Joshua. Rather it is a religious act to deny them, and to show that the story of Joshua's murders, by the order of the Lord, is a mere legend, with only the thinnest film of fact behind it, and that the real conquest of Canaan was a much humaner and holier work than we have been wont to hear.

H. M. S.

#### ETHICS IN THE PUBLIC SCHOOLS.

Some of the public schools are beginning to use courses of short ethical lessons as one of the regular studies. A manual training school in Toledo has introduced the first of the Unity lessons, entitled "Corner Stones of Character," by Mrs. Kate Gannett Wells. With what results the following quotation from the *Toledo Blade* will show: "In the room of the ethics class more than a score of girls were deeply interested in the subject of 'Justice as an Essential of Duty.' There was nothing of the listlessness, nothing of the idle dreaming, nothing of the 'don't care' expression so common in many school rooms. Instead, the bright eyes watching every movement of the teacher, the earnestness which marked the entire demeanor of the pupils, the perfect deportment which characterized their conduct in the class room, demonstrated the fact that morals can be successfully taught in the public schools. A similar class of boys was equally interested in the abstract subjects of 'duty,' 'right,' 'wrong,' 'conscience,' and 'truth.' The

class was originally organized for the manual pupils, but so deep was the interest taken that young ladies from the High school begged to be permitted to join the class. The request was granted upon the condition that they maintained a good standing in their regular studies. For these recitations no special preparation is required, the object being to compel the pupil to 'think' and to 'discriminate,' rather than to 'memorize.' The recitations are equally novel. They assume the form largely of informal talks, in which the students participate with great interest. So animated did the discussion at the last session of the class become over the question of justice; justice in the judgment of others; our inability to comprehend the motives of others; the injustice of fault-finding and ill-natured criticism, that the discussion was continued one week, owing to a lack of time. Many new and original ideas are evolved, sometimes crude, but still original and true to nature, and this new departure of the manual training school is already an assured fact."

Of these same ethical studies, the *Chicago Evening Journal* judges as follows: "Nothing better than the three pamphlets, entitled severally 'Corner Stones of Character,' 'Home Life,' and 'School Life,' have appeared in cheap and easy form for distribution in a long time. Charles H. Kerr & Co., the well-known Chicago publishers, are responsible for these leaflets, which, if introduced in our public schools as a species of morality primers, would be of more value than many libraries of German text-books, or tons of treatises on manual training. These excellent leaflets contain precious precepts of brave, honest and faithful living, which should commend them to the attention of conscientious instructors everywhere. In the order above mentioned, they were written by Kate Gannett Wells, Mrs. Susan I. Lesley, and Mrs. Elizabeth L. Head, and Mrs. F. B. Ames."

As the regular use of such lessons increases in the public schools, it will be found that an actual advance in the general intelligence of the scholars will be manifest, and their grasp of the prescribed school studies will be facilitated and strengthened. It is too often considered that intelligence signifies a capacity for book knowledge only. It is a great mistake. To know, to respect, and to be able to apply the laws which govern trade, which relate to the planet on which we live, etc., is to have valuable intelligence, but it is only a part of the whole. One must know, respect, and be able to apply the laws which govern his own soul, and the spiritual relations which exist between himself and his fellow-beings, if he would be a whole man. If the character of a teacher is such as to command the respect of his pupils, their minds can much more readily grasp the usual school studies. There is a sense of freedom and clearness in the atmosphere of his presence which liberates the mental faculties for action. Reverse the case, and the mental suppression will result in disorderly and unseemly conduct. But the character of the teacher should not be expected to do it all. The scholars themselves should be taught to understand and value high character, and this they can not do unless they study to know something of the qualities which make it, and the cost of attaining to it. We quote from the Annual Report of the Toledo Public Schools:

"It is thought by some that moral instruction should be let alone in the schools, because there is no agreement as to what constitutes morality; that therefore the teacher's responsibility ends when the proper amount of instruction has been given in the branches prescribed by the state. But, however men may differ as to religious creed, and however they may contend over the definition of morality and the law of duty, I think there can be little difference of opinion as to what may be called moral feeling and virtuous action. There is a great body of thoughts, feelings, actions, and opinions which all right-minded men and women have agreed to call noble, just, pure and upright. It is the cul-



tivation of these thoughts and feelings and the doing of these actions which furnishes the most practical training in morals. Speculation, definition, and discussion of the philosophy of morals may make men wise, but does not make them virtuous. But boys and girls who have been taught correct habits, whose minds and hearts have been imbued with the old fundamental virtues, from the time when they were first capable of apprehending any truth, acquire the habit of virtuous action, and it becomes a strong moral instinct, a controlling impulse governing the life. It is such instruction in morals as this, that all teachers may give. 'But how is this to be done?' may be asked. This work will differ in different hands. The object to be gained is simple enough, to so cultivate the moral sense as to keep and guide pupils in the path of rectitude and honor."

A few suggestions follow as to the method of accomplishing this end, and the study of history is recommended as a valuable means toward the same. "When other conditions are right, the study of history may be utilized in moral culture. There is no study in the common school course which may be made so useful in fashioning the good citizen and shaping his moral life, as history. For this purpose the history class is better than mental or moral philosophy classes. Our own history is full of events and characters which illustrate and enforce most impressively moral truths. Our history began with a struggle for the emancipation of conscience. The sacredness of human freedom and the enthronement of truth and justice are the principles that have been fought for, on the field of battle, at the bar, in the capitol of the nation and wherever human sympathies have been warm and human hearts have been brave and true. History needs no label at its close to point its moral; the youth who reads will feel its lesson and find it profound and impressive, with the old refrain of the poet ringing through it all, 'Ever the right comes uppermost, and ever is justice done.' He begins to realize as never before that there is in the world a potent and invisible power which works for righteousness. As the school boy turns the pages of history he must view the good and the great, the mean and the selfish. It is instinctive to imitate what he admires, and condemn and shun what he despises. He will learn to scorn the rancorous hate and hideous treachery of a Benedict Arnold, and the scheming heart and odious vices of an Aaron Burr. He will learn to love and emulate the sterling virtues, the sturdy manliness, the invincible honesty, the homely wisdom and the broad humanity of an Abraham Lincoln. Nearly a thousand pupils are at work every day in our schools upon this important study, and it must have the most beneficial effect upon their patriotism and upon their morals."

#### CONTRIBUTED.

##### VENUS OF MILO.

The use of those lost arms, you ask?  
You'd con the hard, bewildering task,  
Wise cunning guessers of all climes  
Have set themselves betimes?  
  
I doubt the answer that you seek  
Will please; be sure 'twas for no weak,  
Fond, foolish woman's use alone,  
Those arms of whitest stone  
  
Were made: not just to hold the prize  
Of beauty ever in men's eyes,  
And boast ignoble triumph won,  
Though no great action done;  
  
Only by perfect width of brow,  
And curve of Grecian lip below.  
My sister of the Medicean name,  
Contented, rests her fame

On things like these. Nor yet to press  
With Mary's rapturous tenderness,  
The child from her own being sprung.  
The world has wisely sung

Her praise; I praise, her with the rest,  
Grant her all womanly and best;  
Yet God may keep some use in mind  
For us of another kind.

For I was human born before  
That other knowledge pressed me sore,  
I must be woman, too. Great Jove,  
Who highest, sits above,

I claimed for sire, daughter also  
Of wide, free, generous earth below;  
Not of the brief inconstant wave  
My sister being gave.

I had a brain as well as heart,  
And meant to bear instructed part  
In all the hopes and schemes of man  
That work perfection's plan.

My namesake sought but to enslave  
Mankind, where I dared hope to save.  
Each base-born greed and appetite,  
That inwardly doth bite,

I would destroy; walk in the van  
Of that progressive march of man,  
Which leads forever to the goal  
Of the developed soul.

I needed both my arms; whose fate  
And use to learn you patient wait.  
Guess then, how one reached, proud and high,  
To clasp from out the sky

The parent-hand, held down to guide;  
The while the other led at side,  
In leash of love's submissiveness,  
A spotted leopardess.

CELIA PARKER WOOLLEY.

#### "THE ANCIENT JUNTO."

"In the autumn of the preceding year (1727) I had formed most of my ingenious acquaintances into a club of mutual improvement, which we called the JUNTO; we met on Friday evenings."—*B. Franklin.*

A last century's literary society of nearly forty years' standing is thus introduced in the autobiography of its founder. A few particulars follow. The number of members at any one time was limited to twelve, each of whom was required to produce and read an essay once in three months. The "debates were to be under the direction of a president and to be conducted in the sincere spirit of inquiry after truth without fondness for dispute or desire of victory; and to prevent warmth, all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties."

The club is said to have been "the best school of philosophy, morality and politics that then existed in the province." So far from the proceedings being made public, it was the design, in order to prevent the application of improper persons for admission, that the very existence of the society should be kept a secret. Instead of enlarging the Junto, as was at one time proposed, a method of branching out was adopted. Individual members agreed, as far as practicable, each to found a similar club entirely independent of this. The Band, the Union, and three or four others were thus formed, all of which doubtless became



centers of useful influence. No records of the Junto have been preserved. Little has been published that can throw light on its proceedings. It is known to have been largely instrumental in establishing the Philadelphia Public Library and the American Philosophical Society, furnishing six out of the nine original members of the latter. It gave a helping hand to many good works, not a few of which were of its own projection. Membership in the Junto was conditioned on a remarkable confession of faith,—or rather, profession of love,—and covenant to seek and to communicate truth, in papers left by Franklin thus stated:

"Any person to be qualified—to stand up, lay his hand on his breast and be asked these questions, viz.:

"1st. Have you any particular disrespect to any present member?"

"Answer: I have not.

"2d. Do you sincerely declare that you love mankind in general, of what profession or religion soever?"

"Answer: I do.

"3d. Do you think any person ought to be harmed in his body, name or goods, for mere speculative opinions, or his external way of worship?"

"Answer: No.

"4th. Do you love truth for truth's sake, and will you endeavor impartially to find and receive it yourself, and communicate it to others?"

"Answer: Yes."

To what Unity Club or church of to-day will occur the happy thought of printing these questions on its membership cards, or hanging them on the walls of its club room? To remind the members of their duties to the Junto, and of services possible to be rendered to society, a set of queries of a general nature was drawn up for daily reading. Among the questions discussed at different meetings were the following:

"Is self-interest the rudder that steers mankind?"

"Is the emission of paper money safe?"

"How may smoky chimneys be best cured?"

"Is it consistent with the principles of liberty in a free government to punish a man as a libeller when he speaks the truth?"

As the members advanced in years the Junto evidently became more of a social club and less of a debating society. When Franklin was abroad, in his letters to Hugh Roberts he frequently speaks of it as "the good old club," and urges his friend to continue to meet with it. In May, 1765, the latter writes that he sometimes visits "the worthy remains of the ancient Junto," while he deplores the "political, polemical divisions" that have in some measure lessened the former harmony. Franklin replies in the same strain as before, concluding with these tender words: "We loved and still love one another. We are grown gray together, and yet it is too early to part. Let us sit till the evening of life is spent. The last hours are always the most joyous. When we can stay no longer, it is time enough then to bid each other good-night, separate and go quietly to bed."

Who shall say it were not well to keep green the memory of the "Ancient Junto"?

MARY H. GRAVES.

### THE UNITY CLUB.

We take pleasure in publishing this list of Unity Clubs, organized in the following places, that have joined the National Bureau:

East Boston, Mass.; Fall River, Mass.; Warren St. Chapel, Boston, Mass.; Somerville, Mass.; West Roxbury, Mass.; Oakland, Cal. (Starr King Fraternity); Uxbridge, Mass.; Peabody, Mass.; Westboro, Mass.; Greeley, Col.; Providence, R.I. (Westminster Club); Newport, R.I. (Channing Club); Concord, N. H.; Sioux City, Iowa;

Barre, Mass.; Plymouth, Mass.; Portsmouth, N. H.; St. Paul, Minn.; St. Louis, Mo.; Winchester, Mass. (Goodwill Club); Dorchester, Mass. (First Parish); Walla Walla Wash. T.; Stow, Mass.; Hinsdale, Ill.

Certainly in union there is strength, and while we are glad of the interest this good list shows, we shall hope and expect to see it largely augmented. We believe there is no reason why this organization should not be made a powerful new bond of union among Unitarians everywhere.

### THE UNITY CLUB AND THE CHURCH.

A REPLY TO CRITICS.

The *Christian Register* has had several clever articles of late on the Unity Club movement which some of the writers seem to regard as a dangerous element in church life. It is a little singular, however, that the persons so greatly alarmed at this outburst of intellectual life in the church have had no experience in Unity Club work, and know nothing correctly of its spirit or purpose. The "boomerang" has missed its mark. I have been in correspondence for more than a year with all the important Unity Clubs of our country, and speak from knowledge and experience when I say that some of the clubs do not fulfill their true mission, but generally the Unity Club has proved to be a life kindler, a thought quickener, and a moral stimulus wherever properly managed. In the first place, as I understand it, the Unity Club is not to be made a direct means of bringing into the church new members. It is no sectarian proselytizer. That many young people of other churches who join the Unity Club do eventually find themselves in sympathy with Unitarian thought may be a matter of satisfaction to the church receiving them, but no self-respecting Unity Club can throw out any bait as a motive to catch the unwary. Nor is the object of the Unity Club to do the religious work of the church itself. It does not propose to supersede the church, or to drain it of its religious spirit. But, rightly managed, it may do much to strengthen the church on its intellectual side; also in social and philanthropic ways.

The Unity Club stands for at least these three things,—the intellectual, social and philanthropic sides of church endeavor. It is the church, or a portion of it, organized for certain definite purposes outside of, or sometimes in connection with, the religious work of the church. Generally, the work done by the Unity Club is not done if no Unity Club, or similar organization, exists in the church. The young people should have some bond of union and some vital connection with the work of the society; and when that work is intellectual culture, or philanthropy, or helpfulness of any kind, the whole church feels the beating of this quickening force.

Then, again, it is said there are already too many organizations, but, as a matter of fact, the live churches are always those that have many sub-organizations. Intellectual study is no hindrance to works of benevolence or of material and financial concern to the church. The last Unity Club organized, only a few weeks since, was in the old Dorchester church (Mr. Eliot, pastor), where the National Temperance society had its birth; there we find also a flourishing auxiliary conference, ladies' society, and half a score of other organizations. The club takes up the study of Emerson without fear that it will demoralize the charities or the religion of the church. Whatever helps one side of church life helps the entire church.

It is said that Unitarians are naturally literary, were born with books in their mouths, and do not need to give attention to this study as a method of culture; but that schools and colleges exist for that line of work. Yet I have never seen young people of any church or sect that would not be the better for the devotion of winter evenings and odd hours of the day to some serious literary work, though no more than the systematic reading of history,



art, biography or magazines. Are not our young people inclined to excessive amusement and light reading? Could anything better inspire them than a felt obligation to forego the dance for an evening with Browning, and give up progressive euchre for the study of Shakespeare, or for other organized systematic study? Orthodox young people, not generally daring to engage freely in amusements, have the alternative of the prayer-room, of idleness, of literary studies, or perhaps of combining study with religious culture. Many do the last, and have as many reading circles, Chautauqua classes, and the like as can be found among the young people of Unitarian churches. In this way they draw in Unitarians. I never heard of any orthodox clergyman trying to put a stop to the study of literature among his people. We are driven to organize for ourselves, in these Unity or other clubs, lest we fall behind the popular churches in advanced thought, reading and intelligence. True, we might throw away the autonomy of our own organizations and unite with our neighbors in Chautauqua circles, and praying bands and the like! But, you say, literature is literature and not theology. True, and yet some literature, as in the Chautauqua books, is not scientifically sound, nor theologically wholesome.

Instead of Unity Clubs we are admonished to join the "Christian Endeavor" Society, started in the interests of Evangelical churches, and carried on by their methods. Its form as modified by some of our pastors, only dulls a claw here and there by which it would the more deftly draw into its embrace our liberal young people. Are we ready for a dismal descent into mediæval piety? By no means. Self-respect, if nothing else, should bind us to our own superior devout and rational ways of religious culture. I would not emphasize the religious life less, but give it a more wholesome and a truer direction and development. I should rejoice to see a deepening of the religious life in Unitarian churches, but not through any prescribed pietistic methods.

It sounds strangely to hear Unitarians decrying intellectual studies, reading circles, Shakespeare and Browning classes, and exalting the popular, morbidly emotional methods of spiritual culture in orthodox churches in their places. Can we not be religious and yet be studious, or *vice versa*? And can we keep both of these things in view in any better way than by letting the church, as such, take care of the spiritual, the devotional side, and the church acting through the Unity Club, give attention to study and to intellectual culture, and together with the church to charity and good works? More and more will the churches become centers of thought, schools of education in practical knowledge, philanthropy and charity. And why yield our rational methods in church life, or our inspiring ideas of religion, for any plausible, but false notions or ways of working found in the popular churches?

Our faith in its temper is sober; it makes religion inclusive of all the faculties in the exercise of their highest functions. Pure literature is intrinsically religious. The Unity Club work is quite religious enough for the church, although rather *because* it may deal with thought and history and philosophy. The church is rapidly broadening to take into its care and culture every interest of man and of society. It is to mean salvation *from* ignorance and superstition, and to knowledge and reason, to charity and to faith, to practical righteousness. The Unity Club is not to materialize, but to spiritualize the church in the true sense of spiritualize, to touch the soul with nobler aspiration, to give to it clear seeing, and to life calm and elevated feeling.

We should emphasize more and more the need of Unity Clubs in all our churches, for the sake of the church, its dignity, its increase, and its broadening influence. The country church is particularly in need of something to fill out a larger and a more rational life; to give to it a place

in the community which shall be a rebuke to narrowness and stupidity, and ignorance; which shall enrich life with thought, and do away with petty gossip, cheap amusements, lowmindedness, and business meannesses, so prevalent. The churches have usually failed to touch this vast uncultivated field. Thus one good coming out of the Unity Club movement will be to quicken the churches, and spur them on to a broader, more vital and practical work in everyday matters among the people and in society. The religious life of the church can not be brought about by breaking up study classes, burning Shakspeare and Browning, and turning all the poets out of doors. Let the negative work be to bury conceit and blot out ignorance; to discourage late suppers and drive out whist; to moderate dancing, indiscriminate novel-reading, and general frivolity; and that will clear the way for sensible, earnest work. It is the *reality* that Unity Clubs seek, the highest, best, in all departments of entertainment and study; it is the "Abt Vogler" sort of music, the *ideal* everything. It means—elevate thought; improve to intelligent ends every leisure moment; study thought-kindling books; read soul-stirring authors; *get pleasure out of the higher activities of the soul!* And, then, if the minister would raise the religious spirit of his congregation—to be sure he must give more thoughtful sermons—he has material ready for kindling and reception of the divinest truths.

There are no more deeply religious people in our denomination than those who give most attention to intellectual culture and a careful study of literature, and who make it a part of the church work. No one wants the Unity Club to supplant, but rather to supplement the work of pulpit and Sunday-school. All alike yearn for a deepening of the religious life of the church; but not for the adoption of methods opposed to the genius of our rational faith. Our faith glorifies all life; it recognizes the thinking and the feeling side of man, the intellectual and the emotional needs, and would open up the entire being to diviner conceptions, to a more serious, more rational, and more wholesome existence, and make it one with duty, with love, and with God. The church that lays deep the foundations of intelligent character, and a clear apprehension of the meaning of life, through emphasis on its thought side, has in so doing laid the corner stone of the deepest and fullest *religious* character. As an aid and instrument to the accomplishment of so high and worthy an end, the Unity Club has come among us, and we believe, to help fulfill this noble work.

A. J. R.

## THE STUDY TABLE.

*Science Sketches.* By David Starr Jordan. A. C. McClurg & Co.: Chicago.

For nearly twenty years Professor Jordan has been a prolific writer of scientific papers, which have been published in nearly all the magazines of this country that admit such matter to their columns. All that he writes is clearly and attractively put, and it is an encouraging sign of the times that there should be a demand for such sketches as are here gathered together, sufficient to make it worth while to republish them. The papers in this collection are, "The Story of a Salmon," "Johnny Darters," "The Salmon Family," "The Dispersion of Fresh-Water Fishes," "The Nomenclature of American Birds," "An Eccentric Naturalist," "A Cuban Fisherman," "Darwin," "The Story of a Stone," "An Ascent of the Matterhorn," "The Evolution of the College Curriculum."

In the essay upon Darwin, there is a curious indication of popular sentiment in the great west and southwest of this country, in regard to certain words: "There is such an amount and variety of arrant nonsense now afloat under the name of 'Evolution,' that one may well hesitate before



accepting the designation of evolutionist. The name now needs special definition every time that it is used. The popular mind seems to have reduced it to this, 'Evolution is something about man and monkeys, which contradicts the Bible.' And many of our self-constituted champions of evolution are scarcely more fortunate in their interpretation of the term."

Professor Jordan, however, seems not to be at all afraid to call himself a Darwinian. It is probable that there are other parts of the country where it would be more popular to call oneself an evolutionist than to profess to be a disciple of Darwin.

Such work, however, as the writer of these sketches is doing, justifies itself under whatever name, and the more we have of it in the country, and the more it is read by the rising generation, in all our country schoolhouses, farms and villages, the better for the present and for the future.

*Poetical Works of Elizabeth Barrett Browning.* (Complete.) From the Twelfth London Edition. Illustrated. Troy, N. Y.: Nims & Knight.

This is a very acceptable form of Mrs. Browning's verse; heavy green, black and gold cloth covers, beveled edges, good, if rather light, paper, gilt-edged, clean, fair-sized type, fair illustrations, and a good wood-cut of the poet, over a *fac-simile* of her autograph dated 1859.

E. R. C.

## THE HOME.

### GIRLS IN THE LOUVRE.

TO M. E. F.

Again I find these fair young girls  
With their serene, unfading grace,  
As captivating in their charm—  
Their radiance of form and face—  
As when I saw them years ago  
All lifelike in the pictures' glow.

Enchantment of the painters' skill  
Keeps them unchanging in their place:  
Le Brun still smiles above her muff;  
And still, with pathos in her face,  
Stands Greuze, sweet maid beside the well;  
The Hals still holds her laughing spell.

But you,—dear maiden by my side,—  
Your charms will fade as years go by.  
Your springing step and gleaming hair,  
Your rosy cheek and brilliant eye  
Will not be here when time has flown;  
You will not call them then your own.

Ah, you may smile in happy ease,  
Your *self* will yet be living free:  
These presences but have in us  
Their term of immortality.  
Their Now is all that life may be,  
But you live for Eternity.

PARIS, FRANCE.

H. S. T.

### OAKLAND.

#### II.

One Saturday afternoon when Mrs. Franklin had left the kitchen for an hour or two, the children took possession, and soon Will became the center of attraction, for his restless fingers commenced to fashion a tiny windmill out of a pine stick. From his early childhood up, Will had always manifested a passion for wheels. I do not think he cared so much to "see" them "go round" as to make them go; and since he seemed to have quite a faculty of accomplishing his desire whenever a pair of empty spools or an old pulley fell in his way, the Franklin family got in the habit of calling him their "genius." Now Mr. and Mrs. Franklin supposed that every well-appointed family had its genius

as a matter of course. Indeed, in their view of the matter geniuses were so common in the world that one must be very remarkable to attract any attention outside a little circle of friends and acquaintances. And Will wasn't remarkable; but he possessed some qualities which Mr. and Mrs. Franklin prized much more highly; I will tell you about them by and by, too.

Just at present, however, we will return to the tiny windmill. When Will had finished it, it was in a little frame which he held between his thumb and finger, while he blew the wheel round almost as fast as a top can spin. The other children watched him, each eager and impatient to try the bit of mechanism for himself. Will soon relinquished it to Deane, for he had thought of something new.

"Martha, can't you find me an old tin can?" he asked—"one that will hold water?"

And Martha, like the dear, dutiful sister that she was, went into the pantry and soon returned with a small tin ink-bottle, declaring it was the best she could do. "It isn't big enough," said Will, "but maybe I can make it answer. Florence, go ask mother if I may have it, while I hunt for a cork."

Of course Mrs. Franklin gave the children the empty bottle, and Will found a cork to fit it. Then he immediately proceeded to drill three little holes around the nozzle, on the bottle's flat shoulder, while Martha, Lynn, Florence and Pearl watched him, and Louise and Paul gave their undivided attention to Deane, who was still manipulating the windmill. Before long Will wanted the windmill again himself, and when Deane had returned it to him, he sharpened the two side-timbers of its little frame, and drove them carefully into two of the holes he had just drilled in the bottle, so that the wee pine structure stood quite firmly erect over a small tin boiler,—for the curious eyes about soon discovered now that Will was making a "steam engine." Filling the bottle with water and corking it tightly, Will set it on the stove to heat.

A "watched pot" does sometimes "boil," and after a while a little thread of steam issued from the tiny hole that Will had left to give it vent, and actually began to turn the small wheel above! The other children wouldn't have believed it! Mr. and Mrs. Franklin wouldn't have believed it either! But Will did, and there was the result! The little wheel increased its motion. Will poked the fire, and it went faster still. Mr. and Mrs. Franklin came and took a look at it, thought it "quite an invention," and returned to the sitting-room. But the children were fascinated! They crowded around the stove, leaned forward and watched the "Giant," as Will had named his astonishing ink bottle, with intense interest. Suddenly there was a loud report and an angry puff of steam that sent every bent head back in an instant. Then the cork that Will had found came down from the ceiling and hit Paul on the nose, which made all the children laugh and loosened eight busy tongues that had been unusually still for a long time.

"If the cork hadn't blown out, the whole thing would have burst, wouldn't it, Deane?" said Will, sagely.

Deane always agreed with him. I don't suppose he would have thought he was showing his older brother, of whom he was very fond and proud, proper respect, if he hadn't.

"But it *did* blow out, and it came down and hit me right on the end of the nose!" exclaimed little Paul, full to the brim with the fun of the incident. Then all the children laughed again.

"It's lucky the bottle wasn't any bigger," said Will. "If it had burst it might have hurt some of us. I didn't suppose such a little bit of steam was so strong, did you, Deane?"

"No," Deane answered—and that is all I am going to tell you about Oakland this time.

MINNIE STEBBINS SAVAGE.



## UNITY.

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### NOTES FROM THE FIELD.

**Boston.**—The Monday club at its last meeting discussed large cities *vs.* country towns in religious aspects, moral influences and ability to sustain good churches. This club of Unitarian ministers meets on every Monday at 11 A.M., except on the last Monday of each month, that being the date of the monthly meeting of the "Ministerial Union." The exercises, after the reading of records, are suggesting new books to read or giving the subjects of late sermons, then an oral talk by a leader previously appointed, and a discussion by all members present, each speaking in turn, for five minutes. No vote is taken upon the question at issue. No newspaper report is permitted of the debate or of any conversation.

—The "Boston Association" of Unitarian ministers met with Rev. Dr. J. H. Morrison last Monday. Dr. Morrison gave a valuable written essay on "The Originality of Jesus." This old association holds monthly afternoon meetings, except in July, August and September, in the parlor of our oldest Boston clergyman. All Unitarian ministers resident or visiting in the city are welcome guests. The first hour is spent in social conversation. The exercises are, after prayer and reading of records, a written essay, and brief remarks in turn by all clergymen present. A light collation is then in order, and discussion of the essay often continues till 9 P.M.

—The next monthly meeting of the Sunday-school superintendents and teachers of Boston and vicinity will discuss methods of teaching Bible history. Rev. H. G. Spaulding will speak on "Old Testament Histories." Rev. H. N. Brown on "The Gospel History." Rev. E. H. Hall on "The History of St. Paul." This union meets at 5 P.M. in the parlor of the Second church. An hour is very pleasantly spent in social chat and in making new acquaintances among church workers by help of an active reception committee. At 6 P.M. a substantial collation is served. The later exercises are held in the chapel, and consist of an opening service from some new manual with responses and singing; then routine business. There follow several written or oral essays and brief remarks upon them. Clergymen are not members unless they superintend their Sunday-schools; but at every meeting they are in turn invited as guests. From each Sunday-school the superintendent and two teachers are delegated to the union as members. Each member invites

every evening a guest from the other teachers. Tickets for members cost four dollars, and for guests fifty cents. There are eight meetings a year.

—The Rev. Francis Tiffany has well begun in Channing Hall his interesting talks on Ethics to Sunday-school teachers, on Thursday afternoons. At the end of this month the course will close with two talks on the "Principles of Teaching," by Larkin Dunten, LL. D.

—Many prominent ministers have argued before a committee of the city authorities in favor of free preaching upon our common. There was much justice in their claims, yet the counter plea of danger in unbridled license of harangue had merit. Very probably an easy city permit to preach will be determined on.

—Rev. J. F. Clarke has preached with much vigor for two Sundays past. Some friend reads his opening services.

**Toronto, Canada.**—Through a letter published in the *London Free Press* there seems to have crept into print the astounding statement that the poet, Longfellow, died a member of the Roman Catholic church, and an effort was made to support this statement by reference to the poet's works. The reply of his brother, Samuel Longfellow, to the strange assertion, is straightforward and to the point. The letter dates from Cambridge, Massachusetts, and is as follows: "I thank you for calling my attention to the communication in the *London Free Press*. It gives me the opportunity of saying distinctly and authoritatively that there is not the least ground for the report that my brother, H. W. Longfellow, 'died a Roman Catholic,' or that he at any time belonged to that communion. Educated a Unitarian, there is no reason to suppose that he ever found that belief unsatisfying. Like all broad-minded men he gladly recognized whatever was to him true and beautiful in the belief or ritual or good works of other churches; but with the central principles of the Roman church I am sure he had no sympathy. I say this simply as a matter of fact. Had it been otherwise, I should not have hesitated to acknowledge it, believing, as I do, in the right and duty of every man to follow his own convictions, and attach himself to whatever church best meets his spiritual needs. You are at liberty to make whatever use of this note you may deem advisable." He ends with quotation from the 18th chapter of Longfellow's "Kavanagh," which refers to the hero, who was educated in the Roman church, as follows: "By slow degrees . . . he became a Protestant. He had but passed from one chapel to another in the same vast cathedral. Out of his old faith he brought with him all in it that was holy and pure and of good report. Not its bigotry, fanaticism and intolerance, but its zeal, its self-devotion, its heavenly aspirations, its human sympathies, its endless deeds of charity." This testimony must effectually settle the matter, if there has been any real doubt in the minds either of those who knew Longfellow or were familiar with his works.

**Chicago.**—The Monday noon teacher's meeting was led by Mr. Blake, the lesson being the 18th chapter of Luke. The parable of the unjust judge teaches that if an unjust judge will avenge a widow because she troubles him, surely God, who is just, will, though He delay long, avenge His elect who trust in Him. It seems that there may be a touch of the aftertime in the shaping of this story and teaching—the coming of the Son of Man, the day of vengeance of God, seemed delayed long to the writer, and so colors his presentation of this parable. The persons who brought children for Jesus to bless no doubt approached Jesus with the reverential feelings that they had for all Rabbis or teachers. It is a custom even yet among the Jews to take the children to the rabbi, that he may

put his hand on their heads and bless them. In the story of the ruler, the teaching concerning poverty is that which we find elsewhere in Luke, and which we should be slow to attribute to Jesus. Mr. Utter called attention to the fact that the commandments omitted in Jesus' enumeration were those concerning image-worship and sabbath-keeping, and he thought Jesus had meant to include all that he counted important. The prediction of his own death and other particulars regarding future events were put into the mouth of Jesus by the Gospel writer, and should be viewed as altogether his, or as belonging to the aftertime, and not as the words of Jesus at all.

—It was shown by the filing for probate on Monday last of Dr. William H. Ryder's will, that he was worth \$750,000, \$130,000 in real estate and \$620,000 in personal property, all of which he most wisely distributed. Aside from numerous liberal personal bequests, he remembered St. Paul's Universalist church of Chicago, of which he was so long the pastor; left to Lombard University of Galesburg, Ill., a fund for helping needy and worthy students, beside a large sum to the Universalist State Convention of Illinois for the relief of destitute clergymen and their families; to the Chicago Old Peoples' Home; to the Hospital for Women and Children, and a bequest of \$10,000 for providing free lectures for the citizens of this city. He also left \$10,000 to the Public Library, and \$25,000 to the Universalist General Convention. The munificent sum of \$450,000 he bequeathed to the Universalist Publishing House of Boston; the divinity school of Tuft's college, College Hill, Mass.; the divinity school of St. Lawrence University, Canton, N.Y.; the divinity school of Lombard University, Galesburg, Ill., and Buchtel college, Akron, O., the total amount to be divided equally among them all. By these generous bequests to so many good causes, Dr. Ryder has but added luster to a pure, elevating and helpful life, and has proved himself the wise, thoughtful benefactor of all those various philanthropic enterprises which his life was given to support.

**Kansas City.**—The Missouri Valley Conference convenes in Kansas City, on Monday, March 26.

## DYSPEPSIA

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**Directors' Meeting of the Women's Western Unitarian Conference.**—The quarterly meeting of the directors of the W. W. U. C. was held at headquarters, March 1, at 2:30 P.M., Mrs. West in the chair; present, Mrs. Dow, Mrs. Marean, Mrs. Brown, Mrs. Hilton, and the secretary.

The reports of secretary and treasurer were read and approved after correction of statement by secretary that a delegate membership entitled to three instead of four delegates to the annual conference session. Letters were read from state directors: Mrs. Learned of Missouri, Mrs. Dinsmore of Nebraska, Mrs. Hiscock of Colorado, Mrs. Richardson and Mrs. Warren of Illinois, Mrs. Savage of Wisconsin, Mrs. Udell of Michigan, Mrs. Houts of Texas, Miss Gould of Iowa, Miss Brown of Kansas. In Iowa, Wisconsin, Missouri and Illinois there is most active post-office mission work being done. Texas and Nebraska have least organized Unitarian work, but a great deal of liberal anti-superstitious thought ripe for it. Kansas with her two churches and Wichita's favorable outlook, one fast becoming, shows much activity among the women and young people reaching out to help state philanthropies as well as the church interests.

There appears to be less activity among the women in organizing religious study classes and Sunday circles than we ought to see.

Mrs. Dow read a long letter from Mrs. Bond of the Crow Creek school of Indians in Montana, giving the present situation and moneyed needs. It was beyond our ability to take action upon it.

A report of Central Postoffice Mission committee was called for, and it was moved that it be asked to report to the next meeting.

The programme of the approaching annual conference, May 15, was discussed and outlined. It was moved and carried that Mrs. Richardson, of Princeton, be elected our delegate to the Women's Congress at Washington, beginning March 24, with Mrs. Effinger as alternate. Moved that Miss LeBaron and the secretary plan an hour's postoffice mission talk at the conference. Meeting then adjourned.

FLORENCE HILTON,  
Secretary.

*Treasurer's Report of the Women's Western Unitarian Conference, Dec. 1, 1887, to date:*

RECEIPTS.

|                                       |          |
|---------------------------------------|----------|
| By Mrs. E. A. West, Chicago           | \$ 20 00 |
| By Rev. E. M. Wheelock, Spokane Falls | 1 00     |
| By Ch. of the Unity, St. Louis        | 20 00    |
| By Unity ch., St. Paul, Minn          | 10 25    |
| By ch. at Humboldt, Iowa              | 5 00     |
| By Ch. of the Messiah, Chicago        | 50 00    |
| By Annual Memberships                 | 15 00    |
| Total                                 | \$121 25 |

PAYMENTS.

|                                       |          |
|---------------------------------------|----------|
| To Rent and Expenses                  | \$ 36 00 |
| To Secretary's Salary                 | 66 64    |
| To C. H. Kerr & Co                    | 4 80     |
| To Postals and Postage for Secretary, | 4 20     |
| To Balance                            | 9 61     |

Total \$121 25

ANNUAL MEMBERSHIPS RECEIVED FROM DEC. 1 TO DATE:

Mrs. B. S. Long, Miss E. H. Long, Miss S. S. Carr, Geneva, Ill.; Mrs. M. Ranney, Iowa City; Mrs. M. F. Davenport, Miss E. J. Davis, Council Bluffs, Ia.; Miss M. E. French, Kenosha, Wis.; Mrs. M. T. L. Gannett, Hinsdale, Ill.; Mrs. A. G. Jennings, Mrs. N. S. Darling, Toledo, O.; Miss Sarah D. Chapin, St. Paul, Minn.; Mrs. E. B. Bacon, Mrs. F. L. Tobin, Mrs. C. S. McKendry, Mrs. H. M. Coolidge, Chicago, Ill.

Mrs. J. C. HILTON, Treas.  
CHICAGO, ILL., March 1, 1888.

**Watertown, Mass.**—Col. T. W. Higginson gave an admirable lecture here last Sunday evening before the Unitarian Club; subject: "The Outbreak of the Civil War."

—The "Lend-a-hand Club" netted nearly \$200 from their fair held on the afternoon and evening of the 10th. Considering that it is composed of little girls under twelve years of age, this means a marvelous financial success, and they themselves testify to having had in addition "about one hundred dollars' worth of fun." These good results are full of suggestion to societies in general.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

**CHURCH OF THE MESSIAH**, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, March 25, services at 11 A.M. Study section of the Fraternity, March 31; subjects: American Composers; Facts concerning the Violin; History of the Flute. March 25, 7:30 P.M., Religious Study Class.

**UNITY CHURCH**, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister, Sunday, March 25, services at 10:45 A.M.

**THIRD UNITARIAN CHURCH**, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, March 25, services at 10:45 A.M.

**ALL SOULS CHURCH**, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, March 25, services at 11 A.M. In Mr. Jones' absence Mr. C. P. Parish, of the congregation, will conduct the services, and read one of J. W. Chadwick's sermons. Monday evening, Geo. Eliot section of the Unity Club; Browning section, Friday at 4 P.M. Bible Class, Friday, 7:30 P.M.

**UNITY CHURCH, HINSDALE.** W. C. Gannett, minister. Sunday, March 25, services at 10:45 A.M.

**UNION TEACHERS' MEETING** at the Channing Club room, 175 Dearborn street, Monday, March 26, at noon. Rev. Mr. Utter will lead.

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

System of Economical Contradictions: or The Philosophy of Misery. By P. J. Proudhon. Translated from the French by Benj. R. Tucker. Boston: Benj. R. Tucker. Pp. 469. Cloth, price \$3.50. In full calf 6.50  
Historic Waterways. By Reuben Gold Thwaites. Chicago: A. C. McClurg & Co. Cloth, pp. 298. Price \$1.25  
Black Ice. By Albion W. Tourgee. New York: Fords, Howard & Hulbert. Chicago: A. C. McClurg & Co. Cloth, pp. 435. Price \$1.25  
Practical Lessons in the Use of English. By Mary F. Hyde. Boston: D. C. Heath & Co. Cloth, pp. 116.  
Acts of the Anti-Slavery Apostles. By Parker Pillsbury, Concord, N. H. Cloth, pp. 503.  
Indian Summer. By William D. Howells. Boston: Ticknor & Co. Paper, pp. 395. Price \$0.50  
Britons and Muscovites. By Curtis Guild. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, pp. 230. Price \$2.00  
Chips from a Teacher's Workshop. By L. R. Klemm, Ph.D. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, pp. 408. Price \$1.50

MUSIC RECEIVED.

Silver Bell Waltz. By Charley Baker. Cincinnati Ohio, 42 Arcade: Greene & Co. Price \$0.25

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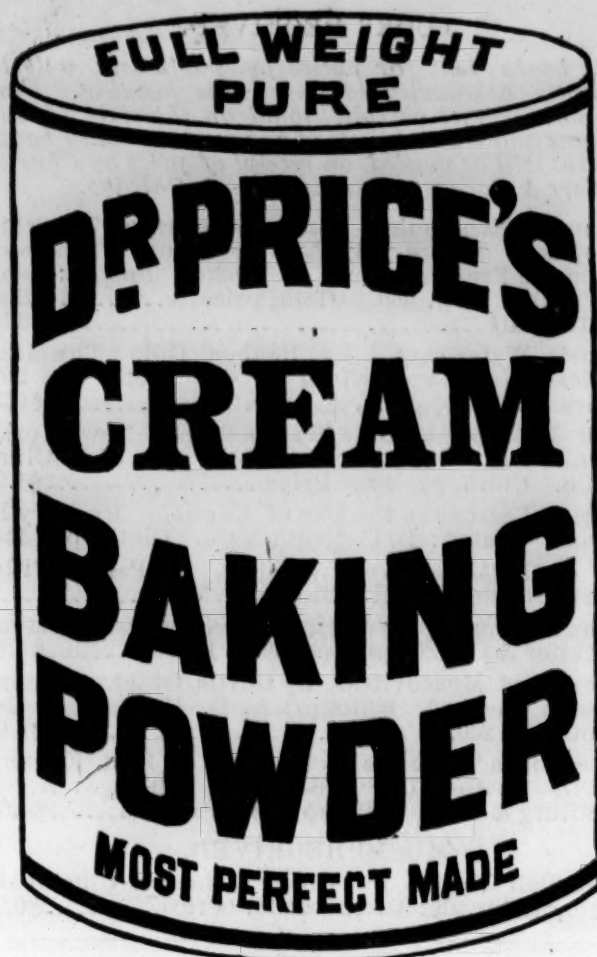
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| The God of Science. By Francis E. Abbot.   | 10 cts. |
| Is Romanism Real Christianity? By Prof. Francis W. Newman and Francis E. Abbot.                                    | 10 cts. |
| On the Vision of Heaven. By Prof. Francis W. Newman.   | 5 cts.  |
| A Study of Religion. By Francis E. Abbot.  | 10 cts. |
| The Sympathy of Religions. By Thomas Wentworth Higginson.  | 5 cts.  |
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| An Agnostic View of the Doctrine of Vicarious Atonement. By W. H. Spencer.   | 5 cts.  |
| Evolution in its Relations to Evangelical Religion. By B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray. | 5 cts.  |
| Messianic Expectations. Lectures by Rabbi Solomon Schindler:   |         |
| I. Introductory.   | 5 cts.  |
| II. Two Thousand Years Ago. Not sold separately.   |         |
| III. The Carpenter's Son.  | 5 cts.  |
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